

The AMERICAN FRIEND

[FEBRUARY 16, 1950]

Happiness Through Catastrophe

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THE BOMB

EDITORIAL

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CHRIST IN CATASTROPHE

This devotional statement is from a pamphlet by Emil Fuchs. It can be purchased from Pendle Hill at thirty-five cents.

CAN THERE BE HAPPINESS?

I not only say that we can enjoy; I say that we must find again the strength to enjoy—but not by forgetting what we have lost or what others have lost, certainly not by forgetting our shortcomings and our sins. There was a time when beauty and happiness only deepened my own despair and pain. I hated the beauty of that spring and I fled the sight of families and the sounds of music. Hiding its terrors behind sparkling life made fate seem doubly cruel.

But then came the experience of Christ's presence, and it became stronger and stronger in my being. And out of it came again the challenge of him who was happy with children, who calls us to enjoy the lilies of the field and the birds of the air. More and more it came to me that all joy and happiness are great gifts of God, his greetings, showing us something of the goal which will be achieved when love and truth are victorious on earth. In the beauty of nature, in the lively innocence of children, in the joys and pleasures of young people, I felt more and more a hidden presence. All joy is holy.

Do not, therefore, close your eyes before the sufferings of your neighbors. Do not fear that it will destroy your happiness if you live in sympathy with them. This, indeed, brings something like a shadow into your life, and at the first moment you feel you cannot endure it; so you try to forget it. No, hold it fast; take it into your life. Bring it into touch with your own happiness and joy. All that is only superficial will vanish, but the real happiness of family, or art and song, of nature and friendship and devotion—all will grow and become more real until they become that holiness in which they are a part of God's presence in our lives.

Is not failure to enjoy other people's happiness a very real source of hatred and unrest? An important truth: if we can share other people's joys and happiness, we find an important link uniting us with them. If we cannot, we will be separated from them—even if we do mighty works to help them in their need.

When people have to go through really deep sorrow, when something of the fundamentals of their lives are destroyed, they feel as if they walk and live under a great glass bowl. They see and hear other people, but they seem separated from them by an intense pain that others, even

the most sympathetic, cannot feel. But if love works its great miracle, it reaches through the invisible wall. You do not forget what you lost, but sometimes you think that now for the first time you feel the innermost reality and beauty of joy, the creative power which comes to you out of it.

Thus to men and women struggling amid the hard sorrows of life, there is given something of the charm which Jesus means when he said, "Become as little children." It is the secret of serene old men and women who have come through life full of sorrow and hard work, and who perhaps have to go on in more pain and more toil. Suffering and joy are in a miraculous way connected with each other in this world of God.

How desperately people ask, "How can God be love, when all still happens that has happened in the world of men—and will go on happening in time to come?"

The same world with the same history cries out to me in a clear voice, "God is love."

If God is love and you hate your brother, you live without God. You live without the one creative power of life. Do you wonder that you live in a world of death? When men and whole generations of men and whole nations and civilizations seek their life from wealth and power and oppression and injustice, when they live without love in greed and hate, they separate themselves from God and return to their dust.

When nations and civilizations have to die, as in the times we live in, a stream of death and terror runs over the earth. It is not because God is far away, but because man in his hatred and selfishness does not reach out to him, does not reach out to the creative power around him, even within him. God asks more from us than to be small, narrow, selfish, respectable people going the way of money-getting and traditional righteousness. He asks us to be strong, upright people who dare to give happiness and life for him and for his kingdom. When we do not hear his call, we are living in nothing better than narrow selfishness. Great achievements and discoveries become mere instruments of this selfishness. Hatred and antagonism grow. Man and his civilization begin to die in all the torments of death.

God's love is in this, that he gave us a great goal. The challenge of God's love may therefore be a terror for man. We have to decide whether we pass through this terror into peace and certainty of life's meaningfulness or whether we shrink from it into destruction. Whether we shall hear his challenge and seek the way of truth, love and brotherhood, or whether we will again crucify him in all his suffering brothers and sisters—and return to our dust.

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Editorial . . .

Views on the News

SHOULD the United States recognize Red China? It is almost certain that we shall recognize the new Communist Government eventually. It is probably a matter of timing. To "recognize" a government is not to agree with its form or its ideology, it is rather to recognize that *it is a government*. It means the setting up of usual diplomatic relations whereby trade and general interchange is carried on. No pressure from America of any sort will change the *de facto* situation in China. In the long run the culture, the immensity of population, and other factors in Chinese life will determine the future of communism in China. The sooner we recognize the new Government the sooner will those forces within China begin to change "communism" into something very different from the Russian pattern.

* * * * *

The holding of a church service in St. Pauls, London, preceding the general elections on February 23 is commendable. It is not easy to divest one's mind of political bias sufficiently to face the needs of a nation, in a pure search for wisdom, yet that is fundamental to responsible citizenship. In a pre-election prayer meeting no ballots may be switched to one party or another, but the underlying meaning of statecraft and the responsibility of citizenship may be more clearly discerned and strengthened. In a meeting for worship the state can be brought into the judgment of a higher authority and into the light of divine purpose. Given the right attitude the church can thereby be a force for lifting political thought, but with the wrong attitude political interest can corrupt the church, although by way of a prayer meeting.

* * * * *

Recently, a leading religious educator cited four industrial firms as examples of "saints in industry." They doubtless are not the only firms with a high record for following Christian principles. Usually saints have been thought of as persons who are both queer and good, within the organized structure of the church. It is well to remember that the opportunities for saintliness are as many as the relationships of life. While the church must keep clear the basic foundations of the moral order, the members of the church who are in business must build on them if preaching is to be more than "sounding brass." It is much simpler to preach than to practice, or we might say that practicing is very important preaching. Imaginative business men with a high moral sense are a first line requirement. Their number is probably legion although their problems are great.

* * * * *

When the Ku Klux Klan announces plans to fight the "hate movements" in America it sinks to the level of the ridiculous. The Klan now lists the main church organizations as the objects of its attack, though it still avows support of the "white, Protestant native

born group." No new and fine spun ideals with which the KKK strives to clothe itself can hide its moral nakedness. As wrong as is the concept of the Klan and the narrowness of its definition of Americanism, the most deplorable aspect of Klanism, strangely enough, is its apparel. The first reform which Klan leaders should make is not in ideology or program, but in clothing. Let them remove their hoods and cease to hide behind masks to escape the consequences of their ideas and actions. That which is wrong will eventually die from exposure to the light, while that which is right will thrive.

* * * * *

Now that Myron C. Taylor has resigned from his position as personal representative of the President to the Vatican no successor should be appointed. Clear promises were made by President Truman to Protestant leaders in June, 1946, that the mission would be abolished when certain objectives were reached. Whether those ends were achieved or not, the policy of creating ambassadorial relations with church headquarters violates a fundamental principle of separation of Church and State. For a church to *receive* an "ambassador" is as wrong as is the appointment by the State, though the need for having some kind of contact with any groups, religious or others, serviceable to world welfare, can be understood. The World Council of Churches (Protestant) with headquarters at Geneva now has as much importance for world understanding as does Rome. The church does not need to assume the prerogatives of a civil state in giving such aid, nor should the American Government assume such a role for the church within its diplomatic services.

* * * * *

In excluding the Japanese delegation, here to study American Government, the Boston City Council has, in effect, counselled unwittingly, "Go to Moscow for ideas on Government." If many American cities had taken the position of the Boston City Council the effect would have been just that. We spend billions for war, and denounce the war method in unequivocal language, while missing the opportunities to plant the leaven of understanding. If we want to encourage another war or if we wish for the prosperity of communism, we can hardly do better than to emulate the Boston City Council and exclude all groups once our "enemies," who want to understand our government and our way of life.

* * * * *

Two large bodies devoted to the work of temperance were recently united at a meeting in Chicago. The story is printed elsewhere in these pages. The traditional spirit of temperance workers of years ago was that of fighting. A ceaseless hammering on the evils of the liquor traffic was the chief emphasis, with a view to forceful convincing of the unconvinced. In recent years the tactics have changed toward scientific education on the nature of alcohol and alcohol-

ism, understanding of the social conditions that induce drinking, and the pressing of an adequate educational program. A concerted and steady pressure with practical steps in legislation accompanies the educational method. Total abstinence is still advocated by temperance bodies, while a better program, practically related to social realities, is being developed. We should cooperate in every feasible way with the new National Temperance League. One practical way at the moment is to urge passage of the Langer Bill, which would make interstate liquor advertising illegal. Our congressmen should know our point of view.

The Still Small Voice

ONE can stand in certain mountain valleys and hear pleasant words coming from—somewhere. He can hear them if, first of all, he has shouted them against the hills. In more quiet and deceptive ways

one may have the same experience in worship. He may pray for guidance, but may not easily distinguish between the subdued echo of his own desires and the "still, small voice."

No other one among our Quaker saints of the past wrestled more clearly and sincerely with this temptation than did John Woolman. Wherever one reads a line of his journal one finds him in an inner engagement. He is always in a divine encounter. His victories were not simple, finished, historical experiences, yet his life had been fully surrendered to God. He was in no sense a dogmatist—he was too humble for that—yet he was a man of deep convictions.

This danger of self-deception was clearly sensed by John Woolman. Probably no other saint has more surely discerned the authentic Voice among the tempting echoes of self-will.

E. T. E.

Christian Answer to the H Bomb

Editorial

WE are going to make the hydrogen bomb. That momentous decision of President Truman starts the world on what may prove to be the last mile for our present civilization. It was a hurried decision. Hardly had the American public read about the nature of the hydrogen bomb and the prospects of making it when the President released his decision.

How well we know the difficulties of coming to an understanding with Russia on a system of control and inspection within the framework of the United Nations! But here, of all opportunities, was the possibility of a renewed and determined attempt to catch the attention and imagination of all nations in another all-out effort. That effort was not made with the full-scale impact that should have been. A general move for disarmament could have been attempted. Whether successful or not it would have commended itself to the moral judgment of the world.

A MORAL PROBLEM

The atomic race is on. Only an awakening to what is happening and to the holocaust with which it threatens men, can stop the suicidal race. No small answers will do. The *grand* answer is all that will suffice. For the thoughtful Christian it will be based on moral considerations. For everyone it will come in answer to necessity and there is no difference between moral principle and necessity.

The A Bomb has now been outmoded. Along with the dagger and spear it is on its way toward the "museum." What may transpire a few years hence in perfecting a more effective instrument of mass suicide may send the H Bomb along after it. The stock hope—that the terribleness of war may frighten nations into restraint—is a thin hope to which every one holds. We should also hope that the obvious absurdity and utter immorality of the course which the nations are pursuing is such that they may awaken to their fatal course.

It is when men are driven to extremities that they can sometimes see the true nature of their problems. When their physical and material resources go headlong toward universal defeat, the spiritual nature of their predicament

can be seen. For the cynic, or for the nominal Christian, spiritual realities should take on meaning. It is as clear as sunlight that a change of spirit is basic to a change of mind and to a reversal of policies. Love is nothing to be laughed at when it is all that can save us. Christ is not to be ignored, or dismissed with only words of praise, when his way is so clearly the right way!

A group of twenty-five Christian leaders have written: "For Christians and the Christian church the issue posed anew by the proposal to manufacture hydrogen bombs is not primarily whether the United States can afford to run the physical risk of being subjected to atomic warfare, but whether it can afford the spiritual risk of slaughtering other peoples in atomic warfare, of losing its soul in the hope—probably vain—of saving its skin. It is not a question of what is expedient but what is right; not a question of what man's wisdom concludes, but of what the will of God as seen in Christ reveals."

Those are words of religious faith, stripped of all counsels of expediency. For those who hold to Christian faith it can hardly be forgotten that Calvary forbids an easy escape through self-saving logic. When the choice is very simply one of killing or being killed, the answer of Christ, walking the *via crucis*, seems clear.

FOR A PRACTICAL RESPONSE

This does not leave us, however, with nothing more to do than to protest against the making of the hydrogen bomb, nor does it leave the *immediate* answer to our moral problem utterly clear. The cold fact is that nations do not put the ultimate beliefs of Christianity into their policies. If one nation makes a bomb we know that others will make it and those who may be destroyed by such weapons are not fundamentally Russians or Americans, but human beings. Christians should be no more concerned to save Russians than Americans, or vice versa. The incident therefore of being an American does not lay on the citizen the necessity of suggesting the sacrifice of those of his own country beyond those of another country. This lays upon Christians a moral perplexity. As persons

they can consistently choose death for themselves when desperate alternatives are offered, but they cannot discriminate on the fate of their neighbors, near or distant, in their decision, though they may seek to convince all neighbors of the rightness of self-sacrifice.

Where, therefore, does our responsibility lie? Specifically it lies in working for universal answers that assume the love of God for all men—*impartially*. It so happens that we are Americans and so have influence on the formation of American policies as they bear on world affairs. We therefore approach the universal answer chiefly through our own government.

A ONE WORLD PATTERN

It is becoming very clear that some kind of world order, some form of federation, is an essential to world security from war and the threat of war. Christian faith not only asks us as individuals to risk our own lives to save others, it also drives us with an inexorable logic to a "one world" pattern of thinking and living. Whether it be federation or some other system of world order it is essential and it may be the only practical way to beat the threatened catastrophe. Some Congressmen are now seeing

that fact and advocating it. May their numbers increase.

The advocacy of a Federal World Government has, heretofore, been dismissed by many people as so much starry-eyed dreaming, at the worst, or as a very long view counsel, at the best. Now the idea should take on the aspects of a rising sun. If the entire pattern as advocated by the World Federalists is beyond our immediate steps, the idea and necessity of planning and building as one world lies directly in the path ahead of us. To say less is to declare that mankind is doomed to a separatism with a perennial play for self-advantage. That is a denial of the Christian gospel. There is no longer any use in repeating old truisms about the "one world" if we do not get busy at once to spell out the ideal and implement it.

Some spokesmen for the government have placed their blessing on the "creepy-crawly" diplomacy as they call it, that advances and retreats, maneuvers and counter-maneuvers in a subtle game of political chess. Certainly not all international situations can be met by bold moves, but the one crucial problem with which nations are now faced can not be met without a holy boldness. Now, if ever, we need to see that Christian principles are both deeply relevant and immediately practical.

Like Them, Rise Up!

By William W. Clark

A confusion of calls demands our attention wherever we go in life today. There is no sound-proof room to which we may retreat for refuge. The ivory tower of college is not beyond the reach of the conflicting claims put forth by many voices. The church with its muted sanctuary could not, if it would, and should not, if it could, keep out the multitudinous appeals of modern existence. The busy castle of home, the secretarialy protected haven of office, and the walled anonymity of factory, offer no protection to a would-be escapist from the multiple signals, which flash and buzz on the switchboard of our lives.

In a similar time of unrest and ferment, when the new was breaking through the old, the radical challenging the hallowed, and the untried pushing against the established conventions of church and state, a voice spoke clearly to those who would listen. There was this one voice which proclaimed the true human brotherhood, the God-intended form of society, and told what needed to be known in such a time about the way, the truth and the life.

"Follow me," the voice said—and they did! Back there, back then, they left behind them the stale habits of the past to adventure in an unknown way. All this because they heard a voice, the Master's voice.

That was long ago, and a question presses for an answer. Is He calling

The writer of this appealing call is assistant professor of Philosophy and Religion in Earlham College, Richmond, Indiana.

anyone, is He calling us today? Out of the babel of sounds, can we hear His voice? Is he talking our language? Is it practical to follow in the footsteps of the Master?

The answer seems very clear. Of course! And yet, how many sincere people there are who honestly believe Jesus was wrong. At any rate they think, and feel, and act as if they so believed. You just can't trust God all the way, not in times like these, they say. You *have* to carry a big stick. You *have* to keep your powder dry. With no holds barred, you have to fight for higher wages as a worker, higher prices as a producer; for cementing the color line if your face is pale, for ripping it out with a mighty yank if dark. Sometimes you have to fight, to fight mercilessly for your own cause. How many there are who live with faith in that idea as an ultimate solution, a last resort to fall back on when goodness just can't seem to win.

This is very strange! Why don't we ditch Jesus, then? If his way won't work, why can't the world rid itself of this haunting challenge? Could it be that really, *really*, deep inside us all, there is the irrepressible suspicion that

His way is the way, and that all others come to failure in the end? That he is not spinning a lovely fabric of fiction, but telling the exact and factual truth when he says that if we seek first the kingdom of God and his law of conduct, all that we need will be added unto us? I believe it. I am convinced that intuitively we know the facts: God can be trusted; love can work. We know! All we lack is the ability to bring that knowledge out in the open and live by it. And how we wish we could do that!

We can. Believe me, it is possible. It is possible not merely for a select few, it is possible for any one of us. We, too, like those who heard beside the Syrian sea, can hear the gracious calling of—*Jesus*. We can get up and go His way.

His voice is clear enough, if we are listening. In one of my classes a vital discussion was going on. To draw the attention of a student in the back, who was talking furiously to his neighbor, I asked him a pertinent question. In some confusion the young man said, "Will you repeat that, please? There was some noise back here, and I didn't get the question." Some noise, is right! That's the way it is with so many of us, so much of the time. We fill the ether with the yakety-yak of our own desires and fears and prayers, and the echo mixes them with the desires and prayers and fears of other men and nations, so that "there is some noise back here."

Yet, we can hear, if we want to listen. Douglas Steere has a story to suggest how. A boy was hopelessly lost in the woods. More and more frantic as night came near, he stumbled over a log. His heart stopped when he remembered that log; he had left it behind him long before. In despair, he sank down upon it, knowing he could never find his way.

Slowly the clamor of his spirit quieted. He began to hear the murmur and rustle, the hoots and chirps and whistles of the living forest. At first he shivered at the thought of the lonely night, but then another sound, faint yet unmistakable, caught his attention—a whirring noise in the distance, irregularly repeated, growing and fading over and over again. With a shout he jumped to his feet. The cars on the highway! Now he was saved; he knew which way to go. Traveling in the direction of the sound, stopping every now and then to be quiet again so he could hear it and regain his bearings, he found his way through the dark woods to the road and freedom.

We can hear the sound which will lead us through darkness on the way to freedom—if we will wait in silence, stilling the clamor in our breasts, and listen for the voice which calls us to fellowship in the service of mankind. In quietness and confidence can be our strength.

In confidence. Quietness is not enough, in this matter. We have to listen in a certain way, or there is one voice we shall never hear. "In simple trust, like theirs who heard—that's it!" Where the voice of love is concerned, we cannot be "from Missouri"; we cannot be sophisticated, scientific skeptics. In matters where the voice is the voice of love, whether of a beloved, a friend, a parent, a child, or of God himself, scientific skepticism is a murderer, and drowns the sound. We can hear the voice of love only if we listen in childlike faith.

It is sometimes said that wherever Jesus went, miracles happened. That is not accurate. For example, in Nazareth once he could not help the people, much as he wanted to—because they scoffed at him. Why! They knew this carpenter's son—"what made him so special?" But there were those elsewhere, and many of them, who had a different attitude. People of all kinds, people like you and me or one of our less fortunate cousins. There was a Roman captain, a leper, a psychoneurotic, a foreign woman, an adulteress, a ruler in Israel, a big fisherman, yes, and lots more. In simple trust which healed all their diseases whether of body or mind, they rose and followed the one whose call they heard. Is there any reason we cannot do the same? Can you think of one

good reason why you, yourself, should not do so, from this moment. I think of none for me.

Do you remember—I can never forget—when the young King George VI, in his halting voice, gave a message for the New Year to his people in their hour of imminent defeat, during the Battle of Britain. Quoting the now-famous passage, he read, "I said to a man who stood at the gate of the year, 'Give me a light, that I may tread safely into the unknown'. And he replied, 'Go out into the darkness and put thine hand into the hand of God. That shall be to thee better than a light and safer than a known way'."

I am no more sure of anything in this life than that the same Lord is calling us, here and now, who called those others by the sea of Galilee. That all which needs to be done for our world in our time, we can do, if we, like them, in simple, utter, all-sufficient faith in the love of God, rise up and follow Jesus, Prince of Peace and Servant of the whole World. I mean *follow him*. I mean, *all the way*.

TEMPERANCE FORCES UNITE

The Temperance League of America, with headquarters in Washington, D. C., and the National Temperance Movement, Inc., with headquarters in Chicago, Illinois, on January 26 and 27, in Chicago, voted to unite in one great temperance movement in America under the name National Temperance League, Inc. The unification will be completed at the Biennial Convention later this year, and united operation will be a reality not later than January 1, 1951.

Due to legal technicalities, several months of active work in integrating the two programs will be required. Major Clayton M. Wallace, general superintendent of the Temperance League of America, and Herbert H. Parish, administrative director of the National Temperance Movement, Inc., are already at work on plans for immediate united action.

Committees on Public Relations, Convention, Nominations, and Incorporation have been set up. Dr. Frank E. Lochridge of Mitchell, South Dakota, was elected chairman of the Interim Executive Committee; Dr. Wayne W. Womer of Richmond, Virginia, vice-chairman; and Dr. B. L. Scott of Bryn Mawr, Pennsylvania, secretary.

Great enthusiasm was evident in the uniting meeting. High hopes for an intelligent, forward-looking, up-to-date program have been expressed by the leaders of both organizations. The program will include use of modern tech-

niques of alcohol education in school, college and church groups; expansion of dry territory under local option; and promotion of legislation to reduce the consumption of alcohol. Major interest in national legislation focuses on the elimination of liquor advertising, and the passage of the Langer Bill (S. 1847) which would bar all forms of liquor advertising in interstate commerce.

ROUND-THE-WORLD LETTERS FOR CHILDREN

Though suffering from a severe injury, Ruby Dowsett has kept the Round-the-World Letters on her mind. Here is a report of plans.

The second series of Round-the-World Quaker Letters is now under preparation, and will include letters written by Friends throughout America, England, Scotland, South Africa, Australia, Germany, Switzerland, New Zealand, and it is expected other Yearly Meetings as well.

There has been a very encouraging response to this project from all parts of the world, and the consequent request for pen friends and family and group contacts, has already laid the beginning of a network of communications between Friends in many countries.

The following is an outline of the series of letters which are now being written by Friends in many countries.

1. Illustrations from the life of Jesus; how he looked for the "good" that was in men and women and the effect of this on their lives.
2. Illustrations of what we mean by the words, "Answering that of God in every man."
3. How "answering that of God in every man" has called men and women to great adventures in the cause of truth, freedom, and human betterment.
4. Swiss Friends are writing letters on Pierre Ceresole, Gandhi and the Pestalozzi Village.
5. What we mean when we talk of "Hearing God's Voice."
6. Adventures in friendship.
7. Three letters, each from a different country.
8. Quaker stories that will never die.

Several letters are under preparation for the older children—thirteen to fifteen years of age—two of these being "The Adventure of Building a House at Hiroshima," both being written by American Friends.

While the above list of letters does not include the entire plan, yet it gives Friends an idea of how the work is developing.

RUBY M. DOWSETT

From Friends to Friends

Letters from Yearly Meetings

FROM JAPAN

THE EPISTLE

To Friends Everywhere:

As we came up the hill to attend the opening session of our third Yearly Meeting, held since the war, we felt awed by the sight of the snow-clad Mt. Fuji against the beautiful autumn sky. All through the sessions we were blessed with a wonderful weather.

We did not meet at the Friends Centre, as we had done in the previous years, but we met in a big, pleasant class room of the newly built Friends Girls School. Indeed, the Centre rooms could not have accommodated all that came to attend the sessions. Besides the three Monthly Meetings in Japan (Tokyo, Osaka and Mito) represented by their members, there were visiting foreign Friends representing several of the Yearly Meetings in the United States and England. These visitors from abroad, and the fact that we have had several of our members abroad during the past year, reminded us strongly that we are but one branch of the world-family of the Quakers, striving together for the same goal.

A delegation of twenty-three young Friends from Mito, especially enlivened our Meeting. They, together with the Young Friends in Tokyo and Osaka, are so eager to learn. And then there are non-Christians of all ages who come to us for spiritual help. They come seeking for the refreshments that they have failed to find in other places. Thus comes a challenge to us: "Are we adequate as a group and individually in meeting these demands? Are we really friendly and interpreting our message as Friends?"

The words by our Master, "The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest," come so true to us.

With the help of the Mission Board in Philadelphia and many interested Friends, our Friends School has been given a new building and the students are doing much better in this definitely happier and healthier environment. Activities around the Friends Centre and outside our three Meetings have increased much more during the past year. These we could not have done, had we not had the efficient help of and examples shown by the workers sent by the A.F.S.C. and the Mission Board in Philadelphia. What we can offer is

ourselves as we are and we need your prayers so that we might give ourselves more generously and thus we, too, might be instrumental in making the world to be as our great Teacher wished it to be.

Signed on behalf of the Japan Yearly Meeting of Friends, held at the Friends Girls School, Tokyo, 11th month, 4th and 5th, 1949,

TAMON MAEDA, Clerk

FROM MID-INDIA

Itarsi, Central Provinces, India

Tenth Month 26, 1949

To Friends everywhere, greetings:

We have been very happy to have with us at this Yearly Meeting visitors who have brought greetings from the India and Pakistan Committee of the Friends Service Council, from Norway Yearly Meeting and from the Delhi Centre. We have been helped again to face the problem of reduced financial support from abroad and a lessening number of overseas workers who feel called to work among us. In the new situation we are groping in the dark, conscious of our inadequacy to face these problems but, at the same time, resting assured that if we continue to feel our way, maintaining our faith in God, we shall become more and more aware of the guiding hand of God, and that when we find ourselves entirely dependent upon Him, His strength will fill us and His light will lighten up our path.

This Yearly Meeting has given us several opportunities for worship together and for understanding more of the word of God. We have been encouraged by the knowledge of the wider fellowship of Friends in the world through hearing of the Epistles from other Yearly Meetings and through reports of the work of the Friends World Committee for Consultation. Through listening to reports of the work which is carried on in the name of Friends in this Mid-India district, we are again humbled and we ask ourselves how far we have the material and spiritual resources for such work. We are reminded of the great faith of those who founded this work for building up the Kingdom of God in these parts, and we are mindful of the fact that such a faith is our very need today. We ask for the thought and prayers of Friends everywhere, as we try to dis-

cover in the future the right way of continuing this work for his Kingdom through our hospitals, schools, hostels, and rural-service.

Signed on behalf of the Yearly Meeting,

MARDANSINGH, *Presiding Clerk*

HARRY MIRCHULALL, *Recording Clerk*

FROM GERMANY

Held at Bad Pyrmont, July, 1949

To Friends All Over the World:

We send you greetings from our 18th Yearly Meeting (24th year), and thank you for the numerous kind messages you have sent. We are with you as you seek for the way of God in the struggle to maintain freedom of conscience, and our prayers are with all Friends, young and old, who accept suffering to advance the cause of peace.

We German Friends are still feeling very keenly the after effects of the long interruption in our common life during the recent years. Since the end of the war the number of our members has doubled. We are thankful for this outward growth, which has been brought about by many young friends joining the Society, and which gives us hope for its inward growth. We feel, however, that until now we have not been able to keep pace inwardly with our outward progress, and that now we must learn again how to be silent and wait for light from God before we can be knit together in a unity which will bear fruit.

The aim of our endeavors has been to make clear our attitude to the Bible. In this respect we have been led to many new realizations. We have become in some degree aware of what is still awaiting discovery by us in the old writings; what treasures are still to be found. But we have to realize with the early Friends that these treasures only become a living possession if we learn to hear, and recognize in our own hearts, the same voice which spoke to the men of old.

We are sadly in need of such richness in God. Especially in the everyday life of our people and our time, when the longing for the kingdom of God and his righteousness threatens to pass out of men's consciousness, so absorbed are they in their efforts to obtain security.

We are deeply grateful to the many Friends who came to us from abroad and who, with their rich experience, were such a great help to us in our seeking and in our finding.

With greetings in the name and on behalf of Germany Yearly Meeting,

WILLY WOHLRABE, Clerk

WILLIS K. CRAVEN

In Memoriam

Willis K. Craven, son of Newton and Mary Kenworthy Craven, died at his home near Casey, Iowa, on January 20, aged seventy-eight years. He was converted in early manhood and became devoted in Christ's cause. He served as a minister in Iowa and Kansas Yearly Meetings since 1916. His last pastorate was at Valton Meeting near Wonewoc, Wisconsin, from which he and his wife retired in September, 1949. Surviving are his wife, Nora; a daughter, Pauline Comly of Casey, Iowa; a grandson, Larry Comly; and a sister, Mrs. N. E. Compton of Cottage Grove, Oregon. Two sons, Robert Paul and Clarence N., preceded him in death. Services were held at Earlham, Iowa, January 23, with Lawrence Sams and Arthur Hadley in charge.

IN THE INTEREST OF TRUTH —A CORRECTION

In our issue of January 19 a statement under the title, "That Mather Matter," a purported letter from Cotton Mather, dated 1682, was printed. With embarrassment and regret for our error, we must report to our readers that

the letter is historically spurious. This information has come to us since the printing of that issue. We understand that the letter has been printed many times since its first appearance in 1870, and many times apologies were printed saying the letter was a hoax. THE AMERICAN FRIEND secured it from a reputable source.

Thereby hangeth a homily. As good deeds are never lost, so error, once released, is not easily tracked to its lair and destroyed, especially when the error is interesting! Being accurate first, and interesting second, is the principle we try to follow.—The Editor

WHEAT FOR INDIA

The appeal of the Golden Rule Foundation for gifts of wheat for the starving people in India is receiving wide attention and generous response. Hundreds of letters have come, enclosing gifts to aid in broadcasting this appeal and to help meet necessary expenses. This demonstration of interest and compassion represents the feeling of American people who desire earnestly to relieve distress and remove deeplying causes of unrest in which the seeds of communism and war so easily take root. The appeal is made in co-

operation with the Christian Rural Overseas Program (CROP) which is doing magnificent work by gathering and shipping gifts of food to the neediest people in other lands. CROP welcomes more emphasis on Asia, where mass hunger and human need are great and the threat of destructive forces immediate.

THE BISHOPS GO TO SCHOOL

Bishops of The Methodist Church, meeting in New York in semi-annual session, devoted four days to familiarizing themselves with Marxian theory, strategy and tactics. An announcement by *Methodist Information* said that the bishops, in setting aside so much time to Communism, demonstrated their belief in the seriousness of the Communist challenge to the Christian faith throughout the world.

"We have been attempting to meet the world-wide challenge of Communism," one bishop declared, "without sufficiently understanding the forces we combat to make proper defense and successful attack. No military man would make such a mistake."

Browning said that it is the mission of art to make the truth look true.

CENTERED

Some distances are near,
Bridged by white gossamer
Out of the spirit spun
When minds concur.

Some hearts are linked in light
(Not meeting in the flesh),
Their pulse together held
By vision's mesh.

The manacle of fact —
Steel wall of circumstance —
Erects no cell block for
Soul cognizance.

DOROTHY MUMFORD WILLIAMS

SO THIS IS ALL

In winter months the frozen ground is harsh;
The sky is cold and gray; the sun is pale.
The trees are bare and gaunt — stark skeletons —
And flower stems are broken, bent, and down.
So this is all, the end of all — the end.
I feel within as if my heart were ash.

In winter months the frozen ground is kind;
The sky a cover, thick, of mist and cloud.
The trees stand waiting there, with patient strength;
And flower stems are hidden, safe in seed.
So this is all — the chrysalis of life!
I feel within as if my heart were fire!

MARION M. CRONISTER

THE DUET

I heard a cardinal whistle
On a February morn;
His sharp staccato notes
O'er the bare earth were borne.

I answered him in mimicry;
He paused and then burst forth
And harmonized the coming spring
With cold winds from the north.

DAPHNE TODD

WHEN DEATH SLIPS DOWN

When Death slips down upon me like a mist
I shall not fear his penetrating damp,
Nor long for strong four walls and lighted lamp
And firm, warm hand pressed tight about my wrist.
I shall meet Death with deep, unwavering trust,
Knowing he will not, can not, end my day.
I, who was molded first from common clay,
Feel it a glorious thing to turn to dust.

I shall make fertile field more fertile still.
By nature's alchemy of sun and rain
I shall one day be flower, and fruit, and grain
To nourish hungry children on the hill.
One with the earth and season's endless swing,
I shall find life with each recurring spring.

MARY PENNINGTON PEARSON

From Our Readers

VOICE FROM CHINA

Editor, THE AMERICAN FRIEND:

The following letter of greetings from Friends in West China to Friends in this country was mislaid during the process of unpacking upon our arrival here. Now that it has come to light, even though several months have elapsed, I am anxious that it shall be seen and appreciated by as many as possible.

Szechwan Yearly Meeting
of the Religious Society of Friends

Care of
West China Union University
Chengt'u, Szechwan, West China
24 April, 1949

Dear Friends, wherever you may be:

Greetings from Friends in West China. Although we live in a remote part of a vast country, many of us in isolated villages where foreign feet seldom tread, we have been fortunate enough to have contact with Friends from several countries, and we do feel that we are a part of the world-wide Society of Friends. We therefore take this opportunity of sending a message of love and good will.

Our messenger will convey to you, more warmly than the typewritten words in a formal letter are able to do, our interest in you and in your Meetings, and our desire for mutual help as we seek to know God and to help in the establishment of his kingdom.

We are glad that Jane Dye can help to strengthen the bonds which unite us by bringing this message to you.

Yours,
Lo Pin-san
Secretary of
Standing Committee

Before we started for home, Chinese Friends, through the Standing Committee of their Yearly Meeting, asked whether it might not be possible to find another American Friend, or a man and wife, to come and help with the work of Friends in West China.

As it has been the Friends' Service Council of London which has been responsible for work in this field, the question was referred to them. They have replied that they would welcome such an addition to their group of workers if the necessary funds for the support of such an individual, or individuals, might be found in this country.

That Chinese Friends have thus invited American Friends to continue to share in the work of kingdom building in West China presents to us a real challenge. So far Christian work of all kinds is being carried on under the new regime. Members of the Friends' Service Unit have been working in Communist territory for some time. From many quarters one hears of a

new enthusiasm, and of real satisfaction in being able to fit into the opportunities which are presenting themselves.

It is very much hoped that there will be a Friend or Friends who will feel a call to this service. I am sure that it will continue to be, as it has been, a great privilege to work with Chinese and English Friends in the great field of West China.

Very sincerely,
Jane Balderston Dye
Colora, Maryland

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

The English New Testament, from Tyndale to the Revised Standard Version; by Luther A. Weigle; Abingdon-Cokesbury Press; \$2.

Without Dr. Weigle's illuminating book, it is hard to believe that so many hundreds of words and phrases, currently good English in 1611, have so completely changed their meanings in common usage, or have become obsolete, and therefore have almost no meaning today, and so render many passages of Scripture quite unintelligible to any but language scholars.

After paying a fine tribute to the blessings which the King James Version has brought to uncounted multitudes in its three hundred and thirty-eight years of circulation and "best selling," Dr. Weigle notes: "The King James translators, were they alive today, would be among the first to recognize the need of revision of their work." Any one who has read the *Preface* to the original King James Version, authorized by the translators themselves, and printed in all the earlier editions of the Bible, knows that Dr. Weigle is absolutely correct in this statement. He closes the book with: "It is our hope and earnest prayer that we may not have failed, but that the *Revised Standard Version* of the Bible may be used by God to speak to men in these momentous times, and to help them to understand and believe and obey his Word."

MILO S. HINCKLE

Self Deceit by Frederick Faber has been edited by Gilbert Kilpack of Pendle Hill. It is a genuinely humorous presentation of that most costly and difficult of all the graces—truthfulness. It is better, more realistic and healing than the "peace of mind" literature often too consoling and very prevalent today. Ability to laugh "pitilessly" at one's self is healthful experience. The

booklet may be ordered at thirty-five cents from Pendle Hill, Wallingford, Pennsylvania.

A Philosophy of Life, by Richard N. Bender; Baker University Press; price \$3.75.

The intricate, devious ways over which the philosopher travels in the labyrinth of reason, often leaves the "layman" bewildered and ill at ease. So often it seems to be little more than an exhibition of mental gymnastics, leaving the reader with the slang question, "so what?" still unanswered.

The *Philosophy of Life* has its bewildering labyrinth, but the author skilfully guides the reader not only to his own logical conclusions, but also to the new depths of understanding—rocks upon which one can safely build a life or a spiritual empire. The following is one of these satisfying conclusions:

"The man who has faced the scientific findings concerning our universe and has struggled with the philosophical problems arising out of them has been introduced to the reasonableness of the hypothesis that the universe is an expression of a Personality . . . The man who has recognized his own inadequacy, his own finite limitation, and has gone in humble search of God is on the pathway to that greatest value.

The man who has sought the Presence and has been assured that God is not only wise and powerful, but Fatherly Love personified, has found the basis for life's most profound peace. The man who moves on from here to respond to God's call to labor with him, knows life's greatest experience of achievement and success. For such a one the existence of God is no longer a probable hypothesis. For him, God is reality. For him, God is Master, Comforter, Leader and Guide."

PERCY M. THOMAS

One year ago Church World Service released a film strip specially prepared for children ages eight to twelve years. *Children Can Help Too* was somewhat of a trial balloon. After a year's extensive use in churches throughout the United States, its supply has been completely exhausted.

Children Can Help Too has now been revised and adapted to the "One Great Hour of Sharing" campaign, culminating March 12, 1950, to help the churches tell the story of overseas relief and reconstruction to the children.

This forty-nine frame film strip, with script, may be purchased for \$1. Write to Church World Service, Audio-Visual Department, 214 East 21st Street, New York 10, New York.

TOWARD ONE GREAT HOUR OF SHARING

Radio Calendar

Special Network Programs

NBC—March 4 (Saturday), 4:00-4:30 p. m., EST—dramatic account of the immigration and resettlement of up-rooted peoples all over the world.

ABC—March 9 (Thursday), 10:30-11:00 p. m., EST—the refugee program, making use of Frank Papp's tape recordings.

Mutual Broadcasting System—March 2, 9:30-10:00 p. m., EST—program on relief in Asia, stressing Japan in particular.

CBS—March 11 (Saturday), 7:00-7:30 p. m., EST—a round-up dramatic program on all aspects of the work done through Church World Service.

On Standard Programs of the Protestant Radio Commission

National Radio Pulpit—Dr. Ralph Sockman, NBC, Sunday, March 5, 10:00-10:30 a. m., EST.

National Vespers—Dr. John Sutherland Bonnell, ABC, Sunday, March 5, 1:30-2:00 p. m., EST.

Religion in the News—Dr. Ronald Bridges, NBC, March 4 and March 11, 6:15-6:30 p. m., EST.

Gems for Thought—Monday through Friday, ABC, Week of March 5, 8:45-8:50 a. m. (WJZ, 11:30-11:35 p. m.) EST.

Faith in Our Time—Mutual, Monday, March 6, Tuesday, March 7, and Wednesday, March 8, 10:15-10:30 a. m., EST.

NEW STIR IN PAOLI

In the issue of January 5, page 7, the new program in East Main Street Meeting, Richmond, was depicted. Here is another story of something new at Paoli Friends Meeting, Western Yearly Meeting. Any others to be reported? If it's new and contagious, tell us about it.

A program on Sunday evening for the full age range of members and interested people of the Paoli community has gained interest and momentum. From 6:30 to 7:00, children and young people gather for a time of devotion and worship. From 7:00-8:00, they unite with the adults to see some of the better moving pictures. "Seeds of Destiny," "Amos—the Shepherd of Tekoa," etc., are among the pictures shown to date.

From 8:00 to near 9:30 the young people divide into recreational groups while the adults have a class on "Christian Classics." The latter are now deep in the biography of George Fox and plan to move into the story of John Woolman and others. They are finding

new joy in this exposure to the early literature of Friends.

The Paoli program also includes Boy Scouts. After certain community delinquencies had pointed up the need, Kenneth Myers, minister of the Meeting, issued a call through the local press. On the first call sixty-two boys appeared on the door steps of the home of Kenneth Myers. On the second call, eighty-five boys came to a meeting at the church building. The district Scout officials aided, and now four Scout levels have been organized and furnished leadership: Sub-Cubs, Cubs, Regular Scouts and Explorers. There are six "dens" in six homes of the boys.

Such activities do not come without vision nor continue without sustained effort. Kenneth Myers has met those qualifications along with the other Paoli Friends.

POETRY CONTRIBUTORS

DOROTHY MUMFORD WILLIAMS, 147 Ridge Street, Glens Falls, New York.

MARION M. CRONISTER, Box 319, Earlham College, Richmond, Indiana.

DAPHNE TODD, Box 182, Wallingford, Pennsylvania.

MARY PENNINGTON PEARSON, 13 Marion Avenue, South Glens Falls, New York.



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The Sunday School Lesson

Prepared by RUSSELL E. REES

For March 5—Ephesus, a Center of Christian Influence

Acts 19:1, 8-10, 18-20; Ephesus 4:25-32

The third city to assume a place of importance as a great Christian center was Ephesus, the second largest city of the East. It had a very long history prior to the Christian era, probably founded by the Hittites in very ancient times. It had been a center of certain religious ideas, these having been given symbolic form in the great temple to Artemis. The temple built by Alexander has been called one of the seven wonders of the world.

Ephesus is an example of another kind of opposition faced by the early church. This city was the center of superstition and magic. Whereas Corinth was a city of corrupt ways and the lewdness typical of port cities, Ephesus was the city of "religion without morality." The stature and ability of Paul is seen in his effectiveness in both situations.

There is sometimes a disagreement among us as to which is the essentially Christian method—the evangelistic or the educational. It is instructive to see that such a division seems never to have occurred to Paul. He "spoke boldly" and he "reasoned daily." If we remember, as Paul did, that the point of issue is not method, but purpose and aim, we shall be too busy with the work to be done to have very much time to debate lesser questions.

The school of Tyrannus must have been a well-known one, for by means of the opportunities it offered, the gospel is said to have been preached to all in Asia. Paul did not hesitate to use it when he thus saw its value.

Let us be careful with this "burning of books" business. Already I have seen some suggestions that this would be a good thing for us to do today. At least read what happened. Paul did not burn books. The people who owned the books, coming to see their worthlessness, brought them and burned them. It is a far cry from this episode to some of the recent book burning where some self appointed critic determines what books shall be destroyed.

The little portion from the letter to the Ephesians is a summary, one of many, of Paul's teaching. In this summary, three evils are pointed out; *dishonesty* is the first. Now dishonesty has so many ramifications, expresses itself in so many different ways, that it

seems necessary to keep reminding us of its evil. *Anger* is the second evil. And anger is another thing which finds numberless ways to express itself. Some of them seem almost justified. So Paul said, "Let not the sun go down upon your wrath." *Grieving the Holy Spirit* is the third evil. This is the sin against truth, against insight, against the Light in one's own soul.

This lesson, in connection with the lesson of last week, gives a good opportunity to discuss the need for adaptability in the program of Christianity. We can too easily fall into the habit of assuming there is only one way to do things, and that is the way we have done it. But the early church would certainly not have challenged the world of its time if it had not been flexible enough to meet new situations with new methods.

Questions:

1. Do you think our Meetings should develop their programs to fit local problems, or is there a standard pattern to which they should conform?

2. Be specific in suggesting some places where we should alter our approach by being more adaptable.

For March 12—Church Organization and Leadership

Acts 6:1-6; 20:17-18; 28; I Corinthians 12:27-28

Is there any place at which Aristotle's teaching of the Golden Mean is more applicable than in the use of organization? Too much or too little are equally bad. No doubt an evil which gets well organized goes on doing evil long after it should have been dead. And just as surely, some goods have died too soon because they were not sufficiently ordered. To find that middle way is the constant search of man.

The Christian church is vitally interested in this matter, for whether we will or not, the church is partly an organization. It is perfectly true that Jesus set up no organization and left no blue print as to a future one. It might be said that what he did was to create a fellowship. But the fellowship soon ran into difficulties which had to be met, and once they were met in a certain way a pattern was established and an organization began to take form.

The pattern of organization of the early church was not a static one, nor was it the same in all areas. Organiza-

tion was the tool of need, and as long as it remained that, it presented no serious problem. It is when need becomes the tool of organization that it is dangerous. For example, when there is a service which ought to be rendered, and which we cannot render because of organization, then it is evil. Likewise when we must keep on doing senseless and meaningless acts because the organization demands it, that is evil.

The first organization arose because of a need, "Their widows were neglected in the daily ministrations." It probably was an oversight, but after all that is one of the reasons for organization. When daily care of the poor was everybody's business, some were neglected, so they asked certain persons to be responsible. On the other hand, when these appointed ones are responsible, the sensitiveness of all the rest is in danger of withering.

The efforts of Friends is worth examining there, for Friends have been afraid of over-organization. They were afraid that if they ordained ministers others would cease to feel the responsibility they should feel. As many have pointed out, the Friends did not eliminate the ministry, they eliminated the laity. All were to feel a sense of responsibility for the spiritual life of the Meeting. There is just as great a danger in deputizing others to do our relief and social work. The danger is that all the others will feel relieved of responsibility because "some one who can do it better" is doing it.

It is true that persons are given different gifts, and that they function best in the area of special aptitude. But this needs to be treated only as a reality not as an escape. We sometimes plead inability when what we should plead is indifference. If organization encourages us in this self-deception it is too much organization.

Let us speak a word in defense of diversity in the Christian church. Eager as we are for ecumenicity we must not purchase it at the price of liberty and individual responsibility. "Benevolent Despotism" may be the most efficient form of government, but I still hold out for inefficient democracy. Because the most important end of government, as of churches, is men and women who live at the highest possible level of their own development.

Questions:

1. Look up the terms, deacon and elder, and see what their original difference was.

2. As you see the Society of Friends at what points do we suffer from too much, and at what points too little organization?

Friendly Life — Far and Near

The Maple Run Friends meetinghouse in Indiana Yearly Meeting was destroyed by fire, January 26. The building and contents were all lost.

* * * *

There is evidence of real life in the men's movement, in local as well as Yearly Meeting activities. The men of Muncie, Indiana, Meeting are holding regular and interesting supper meetings with a program.

* * * *

Iowa Friends, in their Yearly Meeting bulletin, are urging their membership to help in bringing the United Services support up to date as the year closes. They are also heavily committed to the support of William Penn College.

* * * *

Friends of London Yearly Meeting have united two committees into the Anglo-American Visitors Committee. This committee seeks to meet and assist American visitors coming to England and to help English Friends planning to visit in America.

* * * *

In a recent group of representatives from some of our Friends' colleges, it was discovered that Friends' students constitute the following percentages of the student bodies: Earlham, 38%; Guilford, 27%; Haverford, 15%; Swarthmore, 17%; Wilmington, 12%.

* * * *

On April 21, Lincoln School of Providence, Rhode Island, will have an all-school sale for the benefit of general foreign work and especially for the two schools in France at Creil and Provins in which Lincoln School is interested under the School Affiliation of the American Friends Service Committee.

* * * *

Lincoln School, Providence, Rhode Island, has enjoyed during the month of February an exhibition of Art work by alumnae of the school. It included water colors, oils, pastels, book jackets with each process involved, and also architectural drawings, landscape gardening, and interior decorating plans and doctor's diagrams.

* * * *

Paul and Nettie Younger are retiring from pastoral service after fifteen years at the Ramona Park Community Church, Alhambra, California. Paul Younger served for several years as chairman of the Christian Education Committee of California Yearly Meeting. He will continue creative writing

in the field of curriculum for the Christian education of children, on their ranch near Garden Grove.

* * * *

Elton and Pauline Trueblood, and their two younger children, will sail for England and Ireland in early July, returning near mid-October. They will visit Friends, particularly in Dublin Yearly Meeting and the Dublin area, during the last month of their visit.

* * * *

Dr. Douglas Steere, professor of philosophy at Haverford College, visited Guilford College as speaker for the religious emphasis week-end. Besides speaking at New Garden Meeting and to several college functions, Douglas Steere was available to students at several informal gatherings and for individual consultations.

* * * *

Finn Friis, Danish Quaker and consultant to the United Nations from Denmark, was a recent visitor in Richmond, Indiana, at which time he spoke to an interested group of Friends. His daughter, Gudrun Williams, is secretary in the office of the Regional Service Committee at Richmond. Bodil Friis, his wife, is clerk of Denmark Yearly Meeting.

* * * *

Charlotte Winnemore of Columbus, Ohio, began the first of the year to fill her new post as Medical Director of the Blood Donor Center of Columbus. At the present time she is on the East Coast visiting the National Red Cross Blood Donor Center in Washington, D. C., and will travel to other seaboard cities. She will be continuing her private practice in addition to her new responsibilities.

* * * *

Guilford College presented the program for the North Carolina Society for the Preservation of Antiquities, which met in conjunction with the State Literary and Historical Association at Raleigh. This program was entitled, "Quakers in Piedmont Carolina." Dr. Milner presided and also played the part of Nathan Hunt in the play, wearing Nathan Hunt's own hat as part of his costume.

* * * *

Institutes of International Relations have for twenty years held a prominent place in the peace education program of the American Friends Service Committee. For the coming summer,

1950, nine Regional Offices have already announced institutes. Others will do so shortly. The first institute was held at Haverford College in 1930. Since then there have been one hundred and seventy-five such programs.

* * * *

The October issue of the *Guilford College Alumni Journal* featured an article entitled, "Nantucket and North Carolina," by Robert Frazier. The January number carries two papers of general interest to Friends, "Planting of Quakerism in Piedmont Carolina," by Dorothy Lloyd Gilbert, and "Dolly Madison's Parents at New Garden," by Ernestine Cookson Milner. A limited number of both issues are available on request.

* * * *

Friends Service, Inc., of Philadelphia, has been formed to handle the legal and financial aspects of a \$750,000 Quaker "self-help" housing project in which families will convert slum dwellings into modern apartments. The unique program, launched in North Philadelphia last June by the American Friends Service Committee, has the approval of the FHA which has agreed to accept the work of the families as the ten per cent down payment normally demanded in cash.

* * * *

The Rural Life Association has planned an unusually attractive program for their eighth annual conference at Bluffton College, March 16-18. Charles F. Brannon, United States secretary of Agriculture, will present, "the Brannon plan," and a representative of the American Farm Bureau Federation will present the opposing view. Professor Baker Brownell of Northwestern University will also speak. Write the Rural Life Association, Quaker Hill, Route 28, Richmond, Indiana, for complete details.

* * * *

In 1947, Danish Friends started Hanna School with one pupil, and now there are twelve enrolled. The girls as a whole are not from Quaker homes. All the staff members are Quakers. They are Ellen Friis, Debora Halldan-Nielsen, Martha Marcussen, Phyllis Harris and Kate Dam Nielsen. The staff is encouraged to go on with greater strength when they see how these eighteen-year-old girls work out their Christian thinking. The girls come from a variety of backgrounds. Pupils' meetings are held after the manner of Friends and all problems are discussed

frankly, and the fruits of daily Bible lessons can be seen already. The basis of the school life rests on Christian teaching, with a Quaker bias. Since attending the U.N.E.S.C.O. Conference, Friends there have realized that they are only one among many groups over the world who are trying to work out ideals in Christian education.

* * * *

An international retreat is being planned and organized by French Young Friends. The retreat will be held in a private home at Bievres (Sienne & Oise) about twenty kilometers from Paris from Saturday, July 22, to Monday, July 31, 1950. The expected number is about sixty and the quota for the United States is six. A letter from Paul Deodato states: "The first wish would be for this Retreat to continue the work of the one at Ommen (in 1948) . . . We do not ask young Friends to come as representatives of their groups, but as individuals to share together their prayers, their thoughts, and their particular problems either of a religious, human, or social nature." Questions and inquiries may be addressed to the Ommen Continuing Committee, care of American Young Friends Fellowship, 20 South 12th Street, Philadelphia 7, Pennsylvania.

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The Agricultural Seminar, held in Washington, D. C., January 31-February 10, under the auspices of the Friends Committee on National Legislation and the American Friends Service Committee, has attracted wide attention. Of the fifty registered, thirty-seven are Friends. They are: From Alabama, Hubert Mendenhall; from Arkansas, Bryan E. Jessup; from California, Ernest J. Standing and Roscoe L. Warren; from the District of Columbia, William Mackensen; from Illinois, Mrs. Susannah Crowe, B. Orville Fisher and Turner Mills; from Indiana, Stanley Hamilton, David E. Henley, Ernest Mills, and Clarence Rogers; from Iowa, Eves Cadwallader, Walter Henderson, J. J. Newlin, Orren Tjossem, and George Willoughby; from Kansas, Mr. and Mrs. Fred Walkemeyer, Mr. and Mrs. Clarence Wheeler; from Maine, Louis Marstaller; from Nebraska, Raymond D. Mesner; from New Hampshire, Myron K. Jenness; from New Jersey, Emmor Roberts and Howard G. Taylor, Jr.; from New York, Jerome Hurd and Henry Wheeler; from North Carolina, Luby R. Casey and Walter A. Coble; from Ohio, Phillip Green, Howard Hackney and Albert J. Livezey; from Pennsylvania, J. Russell Edgerton; from Virginia, Samuel R. Levering, J. Stewart Smith and Thomas E. Taylor.

Friendly Fellowship

NEW YORK — Howard E. Kershner spoke at Friends Center on Tuesday, February 7th, at 8:15, on the thirteen countries of South America visited recently by him and his wife. A book by Howard Kershner on Quaker Service through the work in Spain—the first of a series of three such books—is to be published shortly. Howard Kershner is Clerk of New York Yearly Meeting, Friends General Conference affiliation.

Patrick Malin has generously consented to speak at Friends Center on Tuesday, February 21st, soon after he takes over Roger Baldwin's work as Director of the Civil Liberties Union. His subject will be, "Civil Liberties, the Heart's Core of Democracy."

New York Friends are happy to have Pat Malin back in New York. We wish him every success in his new work.

* * * *

PHILADELPHIA, PENNSYLVANIA — The Central Committee of Friends General Conference invites all American Friends and friends of Friends to participate in its biennial session, June 23-30, 1950. The theme is "Reconciliation—Bridging the Gaps of Misunderstanding." Speakers and round tables will deal particularly with the gap between nations, and between labor and management. Speakers will include Pearl Buck, Cornelius Kruse, Senator Ralph Flanders, Bayard Rustin, and Henry J. Cadbury. Speakers on the religious phase which will be emphasized will be Elton Trueblood, Bliss Forbush, Gilbert Kilpack, and Richard McFeely. Special programs are arranged for the high school group, the junior high school group, and younger young Friends on down to nursery school.

* * * *

OSKALOOSA, IOWA, College Avenue Meeting, with Lela Gordon, pastor, emphasized the value of Christian fellowship and outreach of the church especially during the holiday season. The Christmas program given by the Sunday School Department attracted a large number of young people, as well as older members. The men of the congregation were in charge of the annual New Year's Day dinner and program, following which the monthly business meeting was held. On January 18, the Women's Missionary Society held an open night with the men of the church as special guests for the dinner and program. Wendell Farr of William Penn College reviewed the book on *The Religious Life on Our Mission Fields* by Mildred White, giving personal experiences in Cuba and Jamaica and adding to the understanding of missionary

work. In addition to the special offering, the sum of \$36.50 was given by the men's and women's classes of the Sunday School to the four funds of the W.M.S., as a memorial to Estella Watland who passed away on New Year's Day. She had been an active member for many years.

* * * *

COLLINS, NEW YORK—Young Friends of central and western New York held their annual mid-winter conference, January 27-29, with representatives from eight Meetings and the Cattaraugus Indian Reservation. Their theme was "Learning to Live Together." After an introductory session, the conference broke up into three discussion groups, guided by appointed leaders. On Sunday, the conference leaders took charge of the worship service. Discussion leaders were Canby and Eunice Jones, Clinton Corners; Alexander Steward, Gowanda; and George Downing, chairman of Young Friends Board of New York Yearly Meeting. Nickolas Sileo of Gasport and Kent Larrabee of Unadilla came with their young people and gave valuable leadership. Craft projects were provided for recreation periods under the guidance of Eugene Hibbard of Newton Falls, Ohio.

* * * *

BERKELEY, CALIFORNIA — The Friends meetinghouse on Vine and Walnut Streets in Berkeley is known to many Friends who have attended during a stop-over in San Francisco. Membership has grown and the number of children is so large that an extension of the meetinghouse has become necessary. An auditorium for Sunday School is to be added and it is hoped work may be completed by August. Men of the Meeting are giving their labor where possible. It is hoped that the Meeting will be better able to face the period of expansion which California generally is experiencing.

* * * *

CHARLOTTESVILLE, INDIANA, Meeting just closed a two-weeks' revival on January 22. About thirty persons expressed themselves as being helped. The meetings were well attended and the meetinghouse was sometimes filled. Roy Johnson of Spencerville, Ohio, was assisted by the pastor, David Major, and his wife, Evon. It is hoped this will lay the foundation for an increasingly closer walk with God.

* * * *

PITTSBURGH, PENNSYLVANIA, Friends held a supper conference on January 29 with Harold Chance of the American Section of the AFSC as principle speaker. The afternoon discussion centered around the topic, "The Challenge of the

Quaker Pioneer." The evening address was on, "Can America and Russia Live at Peace Today?" It was felt that, perhaps through individual spheres of influence, the common ground of peaceful living may be reached. Attendance varied between forty and seventy at each part of the conference, there probably being over a hundred who attended during the day.

* * * *

POUGHKEEPSIE, NEW YORK, Meeting has appreciated the recent visit of Russell Rees, pastor of Chicago Meeting, who worked with committees and clubs in a Loyalty Week program, January 9-15. He worked in an informal way with small groups, discussing their activities and concern in the Meeting program. New projects have been undertaken as a result and the Meeting feels its service in the community is going to be extended in many ways. Youth Week was observed by the Youth Fellowship and Young Adult Fellowship joining in the responsibility of conducting a meeting for worship on February 5, the theme being "The Christian Challenge for Youth in Our Age." Young Friends of the mid-Hudson area had a week-end conference at Glens Falls on Thanksgiving week-end and the Poughkeepsie group are anticipating acting as hosts to a second such gathering in April. Two young persons are attending one of the Washington Seminars on legislation. There is renewed interest and Poughkeepsie Friends are encouraged in every way.

* * * *

WORCESTER, MASSACHUSETTS, Friends annual meeting was held January 18, with supper being served to about seventy persons. Oliver Frazer acted as master of ceremonies at the business meeting when annual reports were heard from all committees. A purse was presented to Elizabeth Roberts upon her retirement from the position of treasurer of the Meeting after forty-eight years of service. Friends are enjoying the new Hammond electric organ in the meetinghouse, dedicated on January 15, in memory of Ada Taft Wheeler, the former organist. The Regional American Friends Service Committee will hold its annual meeting with Worcester Meeting as host on February 18. There will be a series of presentations and discussions on Quakerism on five Wednesday evenings during March. An unprogrammed meeting for worship is held at 10:00 a. m. Sundays, and a programmed meeting at 11:00 a. m. Harold Walker is the speaker for February, except on the twelfth when Ethel Walker will speak.

In the Larger Circle

While predominantly white college fraternities are moving to admit more and more Negroes, the oldest Negro sorority in the United States has given a reverse twist to the trend. Alpha Kappa Alpha, at Washington, D. C., has inducted two white women into membership—first to be so honored in the sorority's forty-one year history.

* * * *

Dr. Hochiro Yuasa, the newly elected president of the emerging International Christian University of Japan, is a visitor in America. He is visiting church and university groups, finding a faculty and discussing educational problems for the institution which he will head. It will be interracial and interdenominational.

* * * *

Five hundred seminarians, from eighty-eight schools and forty-two denominations attended the second Triennial Interseminary Conference, held December 27-January 1, at Rock Island, Illinois. Whereas the first Interseminary Conference, at Oxford, Ohio, in 1947, had dealt powerfully with "Man's Disorder and God's Design," the emphasis of this second event was upon "The Minister's Vocation and the Church's World Mission," a theme pointing the trend to personal dedication and evangelism.

BIRTHS

ANGELL—To Stephen and Barbara Allee Angell, members of the 57th Street Meeting in Chicago, a daughter, Marjorie Alice, on January 21.

CARSON—To Harold and Faith Carson of Houghton, Washington, on January 31, a son, Robert Harold.

HARRISON—To Lincoln and Dorothy Harrison a daughter, Joan, on January 16, at Worcester, Massachusetts.

MCNEES—To Joseph and Rebecca McNeas a daughter, Julia Bye, on December 26, at Muncie, Indiana.

MILLER—To Gerald P. and Winifred Overman Miller of Greenfield, Indiana, on November 2, a daughter, Elizabeth Jane.

TRIPP—To Mr. and Mrs. Howard B. Tripp a son, Marcus Vail, on January 3, at Savannah, Georgia.

MARRIAGES

LEBAIGUE-OLIVER—Belle Tobey Oliver, member of Westport Monthly Meeting, Westport, Massachusetts, daughter of Gladys Macomber Oliver and the late John Whitman Oliver, Sr., of New Bedford, Massachusetts, to Jacques Lucien LeBague, son of Henri and Lucia Marie LeBague of Pelham, New York, on January 21, at Scarsdale Friends Meeting, New York, with Neil Burn officiating.

WINNEMORE-PETERSON—Helen Peterson, Danville, Illinois, to Harold E. Winnemore, Champaign, Illinois, on December 24, at Danville, Indiana.

DEATHS

BECKER—Mariana Brown Becker on January 8, at Tri-County Hospital, Gowanda, New York. She was born in Oskaloosa, Iowa, in 1893. Soon after graduation from Penn College the family moved to western New York. Surviving are the husband, Lloyd Becker; a daughter, Betty Ann; a sister and three brothers. Services were conducted by Levinus K. Painter and burial was at Collins Center, New York.

CLARK—Florina Avis Clark on December 30 in Chicago, Illinois. She was born in Westmoreland, New York, in 1898, and with her parents moved to

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Kansas in 1903, where she graduated from Haviland Academy and Bethany Methodist Hospital, Kansas City, becoming a registered nurse in 1920. Since 1927, she had been a supervisor at the Lying-In Hospital, Chicago. She was a birthright Friend and had been an active member of University Monthly Meeting, Wichita, and attended the Meeting in Chicago. Services were held in Wichita and burial was in Maple Grove Cemetery. Surviving are the father, Frank H. Clark, a sister, Evelyn R. Clark; two brothers, Lewis C. and Trevor H. Clark; and a niece, Kathleen Clark. Charles Lampman, pastor of University Meeting, conducted the services.

HEMINGWAY—Lydia Hemingway on December 13, near Solon, Iowa. She was born in 1858, near Solon, the daughter of James M. and Sophia Dudley Hemingway. She was united in marriage with Auley Hemingway in 1878, who preceded her in death. She was a member of the Friends' church in West Branch, Iowa, where she served as an overseer for many years. She is survived by nieces and nephews.

HUNT—May Hunt on November 22, in Whittier, California. She was born in 1881, in Martinsville, Ohio, the daughter of Clarkson and Marianna Hunt. She was a graduate of Whittier College and Simmons College. She served as librarian with the Los Angeles County Library and then went to Penn College in Oskaloosa, serving fifteen years as librarian. In 1936, she returned to Los Angeles and again was employed by the Los Angeles County Library, retiring in 1946. During recent months she gave freely of her time as librarian for the Friends' church. She was a birthright member of Friends. She is survived by three sisters, Mrs. George Hunnicutt, Mrs. Eva Cash, and Mrs. Etheleen Jessup, all of Whittier. Robert Cope was in charge of services.

KNIGHT—Mearle Knight on January 26 in Marshalltown, Iowa. He was born in 1880 in Marshall County, Iowa, the son of Thomas and Phoebe Pemberton Knight. Surviving are the widow, Grace Williamson Knight, nine children, twenty grandchildren, one sister, and one brother. He was a birthright Friend and a member of First Friends church, Marshalltown, Iowa. Services were conducted by his pastor, Orval H. Cox, and burial was made in Hardin County.

McKINLEY—Lois Hiestand McKinley on December 26, at Cleveland, Ohio. She was born in Pennville, Indiana, the daughter of Dr. Harley J. and Ethel B. Hiestand. She was a member of Friends Meeting at Pennville, Indiana. At one

time she was secretary to the late Walter C. Woodward, editor of THE AMERICAN FRIEND. On June 29, 1941, she was married to K. W. McKinley who survives with two sons, Brunson and Kenneth; her parents; one sister, Sarah Margaret Larmore of Anderson, Indiana, and a brother, H. B. Hiestand of Portland, Oregon. Rites were conducted by DeWitt Foster of Carthage, Indiana.

LOCAL MEETING DIRECTORY

ALHAMBRA, CALIFORNIA

Ramona Park Community Church (Friends) 1209 South 7th Street. A fully graded program of worship, study, fellowship and service. Sunday 9:30; 10:10; 11:00 a.m. and 7:00 p.m. Also mid-week services Wednesday, 7:30 p.m.

ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Albert F. Bohnert, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m.; Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. J. Harold Hadley, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for worship, eleven. Marie A. Ferguson, Meeting secretary, 1403 Maple Avenue, Evanston, Ill., phone University 4-8511.

The 57th Street Meeting of all Friends. Sunday worship hour 11 a.m. at International House, 1414 E. 59th Street. Monthly Meeting (following 6 p.m. cafeteria supper there) every first Friday. Phone FAIRfax 4-8200.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45. Meeting for Worship, 11 a.m. John M. Lewis, Clerk, 338 Bryant Street, Cincinnati, Ohio.

CITRUS HEIGHTS, CALIFORNIA

Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m.; Worship 11 a.m. and 7:30 p.m.; C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m. Lloyd Hinshaw, Minister.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 9:45 a.m.; Meeting for Worship at 11 a.m.; Phone 6-5735. Herbert D. Pettengill, Jr., Pastor.

DETROIT, MICHIGAN

First Friends, Fisher Y.M.C.A., West Grand Blvd. and Dexter, near Grand River Ave. S. S. 10 a.m. Worship 11 a.m. For information write or call Mrs. Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Friends Meeting, unprogrammed, each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship, O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship, Sunday 11:00 a.m., at Hartman Hall, 55 Elizabeth Street. For information, telephone Hartford 32-0467.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister, Geraldine H. Moorman, Assistant Minister, Jack Tilton, Assistant to Minister.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone JA1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave., at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m. George H. Moore, Minister, Richmond 78406.

MIAMI, FLORIDA

Friends Meeting, 34 West Flagler Street, at 3:00 p.m. each First Day. Business meetings are held the first First Day of each month, following the meeting for worship.

MINNEAPOLIS, MINNESOTA

Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m. Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEW BEDFORD, MASSACHUSETTS

Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

NEWBERG, OREGON

Friends Church, College St., at 3rd. phone 381. Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW YORK, N. Y.

The United Meeting for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York, from October through April, each Sunday at 11:00 a. m.

OVERLIN, OHIO

Meeting for worship, First Day, 11:00 a.m., from October to May, Sturges Hall, Oberlin College. Visiting Friends always welcome. Phone Imre Domonkos.

ORLANDO, FLORIDA

Friends Meeting for Worship at Sorosis House, 108 Liberty Street, First days at 11 a.m. Monthly Meeting, 10 a.m. first First Days.

PASADENA, CALIFORNIA

First Friends Church: Temporary location—Lamb Mortuary, 415 East Orange Grove Avenue, 11:00 a.m., Meeting for Worship; 9:45 a.m., Church School, Orange Grove Friends meetinghouse; 6:30 p.m., youth group; Mid-week Service, 7:00 p.m.; Elmer Howard Brown, minister, phone SY 6-3372.

PITTSBURGH, PENNSYLVANIA

Meeting for Worship and First Day School at 11:00 a.m. in East Liberty Y.W.C.A., corner Spahr and Alder Streets; Clerk: Richard H. McCoy, 5429 Bartlett Street, Pittsburgh 17, Pennsylvania.

PORTLAND, OREGON

First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Unified Service 7:00 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to 35th Place. Charles A. Beals, Minister, Phone FILmore 3107.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road, Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

SEATTLE, WASHINGTON

Friends' Memorial, E. 80th St. and 24th Ave., N.E., Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross minister, KEnwood 0471.

University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 0502 or Melrose 9867. Religious discussion 10:00 a.m. Meeting for Worship 11:00 a.m.

ST. PETERSBURG, FLORIDA

Friends Meeting, 130 Nineteenth Ave., S.E. Meeting for Worship, First-day at 11 a.m.

TUCSON, ARIZONA

Friends Meeting, 436 E. 3rd Street (rear). First Day at 11 a.m. Clerk: Ferner Nuhn, 605 East 4th Street.

WASHINGTON, DISTRICT OF COLUMBIA

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

WICHITA, KANSAS

University Friends, University Ave. at Glenn, Church School, 9:45 a.m. Worship, 11 a.m., 7 p.m. High School and College C. E. Fellowship, 8 p.m. Prayer Meeting Wednesday, 7:30 p.m. Friends Univ. bus. Charles A. Lampman, Minister. Dial 2-3373.

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